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Review

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by Burkhard Gladigow and Hans G. Kippenberg

Review by: Ioan Petru Culianu

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BOOK NOTES

Neue Ansätze in der Religionswissenschaft. Edited by BURKHARD GLADIGOW and HANS G. KIPPENBERG. Forum Religionswissenschaft, vol. 4. Munich: Kösel, 1983. Pp. 200.

The dense volume edited by H. G. Kippenberg and B. Gladigow contains eight fascinating contributions that deal with the most modern trends and methods in the social sciences as they are applied to the study of religion. The book has two sections, one on social anthropology edited by Hans Kippenberg and one on ethological anthropology edited by Burkhard Gladigow, each making occasional incursions into other, prospective fields, such as the new “physiology of religion” proposed by W. Wuttke-Gronberg. The German anthropologists show not only tremendous knowledge of the most advanced fields of contemporary anthropology—a question arises, however, concerning ecological anthropology, which is not mentioned in this book—but also creativity and the ability to come up with new solutions to the most pressing problems of their discipline.

The first section opens with Hans Kippenberg’s “A Discursive Science of Religion,” which attempts to be based on neither a “generally valid definition of religion” nor on the superiority of science over religion. Kippenberg’s intent is too obvious for further comment here. What seem particularly important are several distinctions already traced by Kippenberg in his introduction to the volume *Magie* (Frankfurt, 1978). One concerns the two main trends in modern anthropology, those represented by the “intellectualists” and the “symbolists.” These names are given to the followers of E. B. Tylor and Emile Durkheim, respectively. For the latter, religious ideas are reflections of social and political realities. For the former, religion has its own essence and reality. This generic dichotomy receives a further treatment rendering it fit to describe the position of practically every anthropologist (pp. 19–21).

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The debate about "rationality," very important in Germany today, where the philosopher Habermas enjoys a certain influence, is applied by R. Piepmeier to the sociology of religions. In the same section, Karl-Heinz Kohl discusses the concepts of fetish, taboo, and totem, while Günter Kehrer, in an interesting and original essay, follows the impact of the family on religion as both a theoretical and a practical problem in the world religions.

The second section opens with a precious piece by Gladigow on ethological anthropology. It is a very useful survey of this new direction, related, on the one hand, to Lorentz and Julian Huxley and, on the other, to Th. Dobzhansky, R. W. Burhoe, and the well-known review *Zygon*. Gladigow's survey also contains interesting critical observations. A prospective "physiology of religion" is the theme presented by W. Wuttke-Gronberg, followed by ethological considerations of hierarchy on the basis of evidence concerning the order followed by animals and men in collective meals. A psychological analysis of Jewish prophecy by Bernhard Lang closes this original and rich survey of new trends in anthropology today and their influence in Germany. [IOAN PETRU CULIANU, *University of Groningen*]

Rausch—Extase—Mystik: Grenzformen religiöser Erfahrung. Edited by HUBERT CANKIK. Düsseldorf: Patmos Verlag, 1978. Pp. 184.

Tradition claims that German scholars are usually *gründlich*. The present teaches that they can be witty as well. This is certainly the case with Hubert Cancik, the editor of this book on intoxication (ritual and otherwise), ecstasy, religious enthusiasm, and mysticism. The book is a product of the *Tübinger religionswissenschaftliche Ringvorlesungen*, which take place every year.

Hubert Cancik opens the book with a survey of those reasons that render its subject matter timely, from the consumption of drugs to the—very impressive—German tradition of romantic interpretation of religion, a tradition starting with Chr. G. Heyne and J. G. Herder in the eighteenth century and ending with Rudolph Otto and (surprise!) Sigmund Freud. The first contribution, on ecstasy and enthusiasm, is by Burkhard Gladigow, himself the editor of several volumes dedicated to the *Ringvorlesungen* and one of the first Europeans to take seriously the ethology of religion. Gladigow presents an interesting survey of the theories of the relationship between the consumption of drugs and religious experience. Several other contributions present the *status quaestionis* of particular fields of investigation. Heinz Halm, the author of a recent survey of Islamic gnosis, deals here with particular types of Islamic mystic, such as the sufi and the dervish, and their ecstatic experience (*hāl*). Peter Schreiner presents Ramakrishna and Ramana Maharshi as representatives of modern Hindu mysticism. European ethnography comes under study in Utz Jeggle's "Alcohol and Industrialization," which concerns both the vogue of alcoholism at the beginning of the twentieth century and its sociological interpretations. Franciscan mysticism is only a pretext for Hubert Cancik to make an interesting parallel between religious cultivation of pain and modern methods of killing pain. According to Cancik, a certain traditional experience of religion, also